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Published monthly at 5045 Laffin Street, Chicago 9, Illinois (Tel. Yards 4647). Fr. Philip Marquard F.M., Manager. Price 10c a copy; \$1.00 a year. Entered as second class matter March 23, 1940, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized April 1, 1943.

Published in the U. S. A.

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THE FORUM 5045 S. Laffin Street Chicago 9 Illinois

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Applying Christianity in the Spirit of Saint Francis

Organ for the various orders and congregations of St. Francis. Official organ of The Third Order of St. Francis in the United States

Price \$1.00 a year; foreign \$1.25

Fr. Philip Marquard O.F.M., Manager. Fr. James Meyer O.F.M., Editor.
5045 Laflin Street, Chicago 9, Illinois

VOL. XXIII (XXXII) NOVEMBER 1, 1944

NO. 11

ON TRIAL

HOW MANY PEOPLE ARE THERE IN the world that are strictly logical, and consistent with their logic? How many people are there that need only to know the truth in order to embrace it wholeheartedly and unflinching?

How many people indeed are there that so much as start out with the considerations and demands of logic, and carry through on that basis? In this day and age, in any human day and age, do not most people by far take all their start and much of their encouragement toward the good and the true from considerations external to these values?

Catch their imagination, get their sympathy, arouse in them a sense of at-one-ness, of fellow feeling with you; let them find that it is of interest to them to think and act with you: and you can win them where the clearest and most clinching argument in the world might not even convince them, let alone persuade them.

This is the more the case in our day when increased means of communication—press, stage, film, radio, multiplied proximity, and intensified association—do so beat thump the human mind with im-

pressions, that these impressions dull the mind's receptiveness just as they stun its functions.

If at best grace has to assist the mind to grasp the truth and rise to it, we can in our day well agree with Wust (Meyer—Pastoral Care of Souls, Herder) that it is a strange and lamentable delusion for us to think we can convert the modern man by means of mere reasoning, so befuddled is his mind from the "enlightenment" of his day. "The clearest ideas and the most exact definitions cannot avail where the heart longs for an appeal from a heart feeling and beating in sympathy."

"Even in the natural plane the act of reason in meditation and reflection is deeply imbedded in the loving act of devotion", Wust goes on to say, ascribing it to the Scholastics' way of joining the element of instruction with unction that they eventually set in motion a genuine and strictly Christian philosophy of life.

There is an important lesson for the Tertiary in this consideration. The lesson is, in plain words: The Tertiary must not expect to win others for his order, nor must he expect his apostolate to be success-

ful, unless, besides "delivering the goods" in the argumentative and factual way, he also conveys an effective impression.

That principle holds for Catholics making converts to the Church: argument alone will not do it. That principle holds for Tertiaries spreading the message of St. Francis: argument alone will not get priests or people to accept the Third Order and good works alone will not lead others to join the Third Order—unction must fructify the one and the other endeavor.

But such unction implies two things: God with his grace, and a life that is the fruit of grace. For the lack of the one or the other or both of these elements so much of Catholic and Tertiary endeavor falls short of its purpose—great strides on the wrong path, air-thrashing, self-advertising, nothing.

Little should need to be said on the need of God's grace to assist our work. That work in all its purpose and character is spiritual and supernatural—the work of grace pure and simple. The man of prayer alone can hope to have the mission of Tertiarianism take effect in his own life; it is totally out of question that any one but a man of prayer should fairly hope to make it take effect in the life of anybody else.

For their own good and for the sake of any hopes they may entertain for the wide propagation of their order Tertiaries must be firm believers in the efficacy of prayer, and they must be conscientious and fervent observers of those parts of their rule which have to do with prayer—the daily Office, the daily Mass, regular table prayer, regular reception of the sacraments.

You cannot snare butterflies with an empty hoop. You cannot snare souls for the things of the spirit ex-

cept by spreading the net of the spirit—grace, the key to which is prayer.

It is for the same reason that mere worldly wisdom does not go very far in the life and the apostolate of the order. The Tertiary interested in his order for himself and for others, must live and act in the holy spirit of his order, the spirit of St. Francis, of Christ.

The virtues of Christ and of his faithful copy St. Francis must characterize his personal life and no less his activity, must be the very soul of both—truth, justice, purity, meekness, respect and reverence, above all charity toward God and man, charity that has learned to forget self except to sacrifice it; charity that has no motives except the supreme and all-embracing one of the love of God and his cause and his work.

The Tertiary is indeed put on the spot by his profession—that public pledge which he makes to Mother Church that he wishes to be through with the world including himself, and means to live more completely for God and the eternal values, to the exclusion of everything that might lead him away from the cause of God. For that is what life in the Third Order, the Order of Penance, means first of all: not austerities, but conversion to God and the business of God.

And that, by the way, also makes a prayer of the Tertiary's life, and so in turn makes his life a means of grace for others as well as for himself.

Let us make sure to give our Tertiaries this start in Tertiary life, that they shall understand it as a determination to live first and foremost for God and his will and his pleasure, to the more and more strict exclusion of any conflicting

interest and pleasure and will. Let us have them live and act with that objective constantly in view.

Such orientation will not only obviate a great deal of strife and stress which our Tertiary directors have to contend with. It will above all give us Tertiaries who will draw

others after them by the sweet odor of their virtues.

It will serve to make them the persuasive models to others which their life and activity should be, whereas now it so often is little more than a provocation and a scandal. ●

THE O'CLERY TERCENTENARY

A MONUMENT
TO FORESIGHTEDNESS

BY FR. MARION HABIG
O.F.M. (5)

FROM OCTOBER LAST YEAR TO June this year Church and State in Ireland fittingly commemorated the three-hundredth anniversary since the death of that greatest of Irish annalists, chief of the so-called Four Masters—the Franciscan Brother Michael O'Clery (O'Cleirigh).

Though he more than anyone else saved the records of Ireland's glorious past, few details have come down to us concerning his own life. Before he joined the Franciscan order, he had been by profession a trained antiquarian and poet and for some time a soldier.

After he donned the habit of St. Francis, he resided at the Franciscan college of St. Anthony in Louvain Belgium. He lived at a time—the early seventeenth century—when Catholic Ireland was suffering cruel persecution at the hands of Protestant England.

The Saints of Ireland

CONTEMPORARIES OF BROTHER Michael were such other famous Franciscan historians of Ireland as Fr. Hugh Ward (died 1635) and Fr. John Colgan (died 1650). Father Ward made the acquaintance of Fr. Luke Wadding O.F.M. at the university of Salamanca Spain; and under the guidance of this well known annalist of the Franciscan order he became a Franciscan in

1616. Ten years later he was elected rector of St. Anthony's at Louvain.

He had conceived the plan of writing a comprehensive civil and ecclesiastical history of Ireland, and had enlisted for this purpose the co-operation of other Franciscan scholars, particularly Fr. Patrick Fleming. The latter had already begun work in the libraries on the continent when it was decided to send Brother Michael back to Ireland in order to collect ancient manuscripts or have transcripts made of them.

On August 24, 1624, Father Fleming wrote from Rome to Father Ward at Louvain: "Go on with what you have thought of doing, of sending Brother Clery to Ireland. It would be a pity to wish to put the name of the college to the work if it were not well done."

Thus it happened that in 1626 Fr. John Colgan sent Brother O'Clery to Ireland and assigned to him the task of collecting the lives of Irish saints. This was his immediate task, and he carried it out successfully, for Father Colgan's *Acta Sanctorum Hiberniae* were published at Louvain in 1645.

The Masters

HOWEVER, BROTHER O'CLERY afterwards broadened the scope of

his activities. Under the patronage of Fergal O'Gara he undertook the prodigious task of collecting all the ancient books of annals which he could find in Ireland, in order to combine them into a continuous whole.

For some six years he traveled all over Ireland, copying manuscripts, often at the risk of being captured and losing his life. He then retired to his native Donegal, and near the ruins of the Franciscan friary there devoted three and a half years to the work of compiling the Annals of the Four Masters. The work was commenced on January 22, 1632, and concluded on August 10, 1636.

It was, of course, impossible for one man to do the work single-handed; and so Brother O'Clery secured the assistance of other Irish scholars, especially Farfassa O'Mulconry, Peregrin O'Clery, and Peregrin O'Duignan. These three with Brother O'Clery are the Four Masters.

They did not assume this name themselves. It was Fr. John Colgan who, in the preface of his *Acta Sanctorum Hiberniae*, conferred on the annals of Brother O'Clery the title of Annals of the Four Masters, and they have been known as such ever since.

Besides the assistance of the three Masters Brother O'Clery also had that of Maurice O'Mulconry for one month and of Conary O'Clery for many months. Conary and Peregrin O'Clery were brothers of Brother Michael O'Clery, and Farfassa O'Mulconry was their cousin.

The Four Masters did not merely copy annals which were written before their time, but they also synchronized the facts recorded, deduced the dates of events, and presented the pith and substance of the old vellum books of Ireland,

which were then in existence but most of which have since perished, probably in the Cromwellian and Williamite wars.

Thus they rescued from eventual and certain oblivion many of the ancient accounts of Ireland's saints, kings, scholars, and heroes, and the Irish nation owes a deep debt of gratitude to them.

Facts on the Annals

COMMENCING, NOMINALLY AT least, in the year of the world 2242, the Annals of the Four Masters recount Ireland's history up to A. D. 1616. Dr. Douglas Hyde calls them "the most extensive of all compilations of ancient annals of Ireland." Father Canice Mooney O.F.M. styles them "the most complete and the most national of all Irish annals." And the Derry Journal on the occasion of Brother O'Clery's tercentenary referred to them as "the Magnum Opus of our national literary inheritance."

Two original manuscript copies of the Annals of the Four Masters seem to have been made: one for Fergal O'Gara, which is now in the possession of the Royal Irish Academy, and the other for St. Anthony's College in Louvain, where the work was to be printed. When the college was confiscated by the revolutionary French government in 1797, the precious manuscript was taken to St. Isidore's in Rome, where it remained till 1872.

It was then brought back to Ireland and kept in the library of the Franciscan friary at Merchant's Quay, Dublin. At the present time it is kept in a safe and hidden place in western Ireland. During the wanderings of this copy of the Annals in Europe, the entries for the years from 1170 to 1335 were lost.

For Brother Michael O'Clery it was a great disappointment that the Annals were not printed during

his lifetime. The last certain date in the life of Brother Michael O'Clery is October 23, 1643, and it is known that he died in Louvain soon afterwards. But the Annals were not published until about two hundred years later, when two editions of the complete work made their appearance.

The first of these editions consisted of two partial editions: that of O'Connor (1826), who edited the Annals up to 1171, and that of Connellan (1846), who edited and translated the part from 1171 to 1616. The second edition, that of John O'Donovan (1851), is the better of the two: it presents both the Irish text and an English translation with numerous notes in seven big volumes.

For that matter, the many writings of Fr. Hugh Ward were not published during his lifetime either, and it seems that after his death only his *Acta Sancti Rumoldi* found their way into print, being published by Father Ward's disciple, Thomas O'Sherin, at Louvain in 1662.

Other Works

BESIDES THE ANNALS, BROTHER Michael O'Clery also wrote other works. His first was the Martyrology of Donegal, called "the largest of the calendars of Irish saints," and reminding the reader at times of the Little Flowers of St. Francis. His last, a dictionary of obsolete words, was the only one printed during his lifetime; it was published at Louvain.

Other books of his include: *Leabhar Gabhalla*, or Book of the Invasions of Ireland, which is legendary in character; *Reim Rioghraidhe*, or Book of the Succession of the Kings of Ireland and the Genealogies of the Early Saints; a list of all the houses of the Irish Franciscans with dates of

their foundation and names of their founders; a life of St. Kevin of Glendalough; a translation of the Book of Leinster; a translation of the rules of St. Columba and of St. Comgal, and a transcript of the rule of the Poor Clares; transcripts of the Martyrology of Gorman, and of a large number of poems.

In a radio address given at the beginning of the tercentennial celebrations, Father Canice Mooney O.F.M. said of the principal author of the Annals of the Four Masters:

"His work is immortal, and from his work we can judge the stature of the man. His writings have been utilized by John Colgan, the Bollandists, and others. They have been studied and edited by Irish, German, French, and Belgian scholars. A Canadian historian says of him that his industry was enormous. A Fellow of Corpus Christi College Oxford has dedicated two fine volumes to his memory. Here at home he has been proclaimed as one of the greatest of Irish historians, the foremost of Irish annalists, and the most prodigious of Irish scribes."

Fr. Paul Walsh, who was one of the great admirers of Brother Michael O'Clery, paid this tribute to him: "He projected and completed, with able assistants, several works, and he left a legacy of Irish manuscripts from his pen which shall ever stand as memorials of his own learning, to 'the honour of God, and the glory of the Irish nation.'"

These last words were the motto of Brother Michael O'Clery's life work.

At the close of the tercentenary the Franciscan Fathers of Ireland published, in Brother Michael O'Clery's honor, a volume of historical and linguistic studies, written by various scholars of repute. ●

A WINDOW OF HEAVEN

MISSION TIME
IN ARGENTINA

BY HAROLD HASTINGS
Netherlands Consular Service

HAVE YOU EVER HEARD OF LA Ventana, the Window Mountain?

It has a hole clean through it, cut by wind and rain, some distance down from its crest, with a square opening like a window ten feet high and thirty wide, through which one can see the sky from down below. You climb the slanting side of the mountain till you reach the cave, walk through it about fifty paces, sit on the "window sill", and look down the sheer cliff many hundred feet to the plateau.

Half a mile from this curious work of nature, the Franciscan Fathers of Corboda City have established a settlement on a sunken shelf of the Sierra Grande, for which they have adopted the name of the mountain, and it is truly a Window of Heaven.

Dizzy Heights

THE SIERRA GRANDE RISES IN THE middle of the Argentine plain stretching a thousand miles from the Atlantic to the Andes. The land has been pinched near Cordoba City into a double pucker, the Sierras. The smaller range rises to 3000 feet; the other, the Sierra Grande, reaches more than 9000. Cars can climb it by zigzag routes on low and second gear, stopping to cool the radiator and to refill it from icy mountain rills.

The road, cut into the cliff faces, gives a nerve test to drivers, who look into abysses below and at over-hanging rocks which seem about to come unstuck, above their heads. There are several bridges, which boom and rattle as one drives over them. The climb is a tough one for cars, a killing one for beasts—thirteen miles back and

forth to gain one mile in height.

The top of the Sierra Grande is a long narrow tableland, 8000 feet above sea level, a dozen miles across, but slashed with deep gullies. Half way across it by the main road, a line of rocks leads off to the right.

This line, which it is easy to miss, marks the route to La Ventana. If you lose sight of the rocks in a mist, you must stop until it clears, for fear of the deep chasms it avoids. I have been caught in this way and have checked my car with its wheels on the verge of a precipice.

The line stops abruptly, after many turns and twists, nine miles from the main road. Here the car must be parked and a footpath followed, very like a rocky staircase, descending to a V-shaped plateau three hundred feet below, the plateau of La Ventana.

Myriads of sheep have been seen on the route, making one figure the wealth accumulating without effort as they graze. Vast tracts of land are held by very few owners. One of them died some years ago, and his son and heir wanted to get an idea of his wealth. He ordered his shepherds to gather his flocks into one place. On the appointed day, he climbed a knoll and looked down upon a carpet of fleeces as far as he could see in every direction. After one glance, he gave a weird laugh and started to babble. His brain could not stand the strain; he had to be confined to an asylum.

Eagle's Aerie Mission

THE PLATEAU OF LA VENTANA IS lined with cliffs. Walking across it for about a mile, one arrives at a church for half a hundred souls, on

a flattened knoll. Below the church is a school for threescore children, a residence for priests and teachers, a long narrow shed where thirty families can camp on the earthen floor, each one about its own fire and cooking pot. Outside is a corral for horses, and a struggling garden able to give a few flowers during the summer for the altar. Outhouses contain an electric lighting plant, stores, and a domed oven for baking bread.

Such is the Franciscan settlement of La Ventana.

The school is open from October to February, the summer months. The native children of the Sierra Grande are given their food, their books, white overalls, comfortable spring beds with sheets and blankets— unheard of luxuries to them—and as much of the three R's as the children of the plains can absorb in a year.

To appreciate the Padres' great work, one must know the social condition of Sierra Grande. In olden times, the owners parceled out areas for their shepherds to watch their flocks and drive off wild beasts, providing each family with a one-roomed house and permission to work the land surrounding it for their sustenance. As the shepherd's family grew up, the sons and daughters married neighboring daughters and sons of shepherds engaged on similar terms. As a rule, the sons left the parental roof and were replaced by the sons-in-law. Since families were prolific, small communities now stand where the original house started.

A typical house consists of thick walls set in clay, with glassless, shuttered windows and a door divided crosswise half way up. The roofs are thatched above sturdy beams, and are weighted with great flat rocks. Outside, a domed oven

for bread-making is a special feature. In this one-roomed house, a family of three or even four generations lives, cooks and sleeps.

Where they have prospered, the younger married couples have broken away to build homes of their own close to the parent house. In the course of years, these settlements will become towns.

A Mission Problem

THESE GROUPS ARE MUCH TOO widely scattered to attempt to provide them with churches in a land where priests are too few and grossly overworked. The faith might have died but for the ingrained Spanish habit of meeting in the parent house to recite the Rosary, especially on Sundays. They say it before a statue of Our Lady or a special saint. The Rosary is the apron-string which ties them to Mother Church, and they cherish the bond.

During the second and third weeks of February every year, the Padre Guardian of the Franciscan friary in Cordoba City devotes himself to the welfare of this far-flung flock. He goes to La Ventana with two other priests and a chorister who can manipulate their portable organ. I have been privileged to accompany them on many occasions. This good work started between forty and fifty years ago.

Each distinct community makes a yearly pilgrimage to La Ventana, the sturdy ones walking, the weaker ones riding, to have their central statue re-blessed. Many travel for two days, sleeping in the open in spite of the cold. Weeks before setting out, they set their statue on a small platform with poles for bearers. The women make paper flowers and leaves to adorn its bower—real flowers are scarce at such heights, and frequently they make

new clothing for the ancient figure.

A Saint in Formals

WE SAW A GROUP APPROACHING with a figure two feet high carried in solemn procession, headed by a one-man band with drum and panpipes. The saint had been dressed in modern evening clothes, spike-tails, starched white shirt, white bow-tie, and patent leather shoes.

"What saint is that?" I asked the chorister quietly.

"Don't smile," he warned me. "That is St. Ignatius of Loyola!"

"But how—"

"One of the daughters visited a sister who is in service in Cordoba, and she saw the family at dinner. The master of the house was dressed like that, and the girl memorized every detail."

"Do you mean they made that suit and shirt themselves?" I gasped.

"Yes. She bought the materials and shoes, and called to tell us what she was going to do. They have worked at it for many months. Last year he wore a frock coat, a double breasted one."

"What an act of love!" I could not help exclaiming.

The groups came and went throughout the two weeks of the mission. Their duties would not allow them to remain very long, two or three days at most. They camp in the shed, which is 150 feet long by 30 wide. The smoke from the many fires curls up to the roof and out under the eaves. When the shed is filled, the new arrivals settle in the natural recesses under the cliffs. The nights are bitterly cold even in summer; I have seen the thermometer at 70 at noon when the papers reported 110 in the shade on the plains. At midnight, I have shivered in spite of winter clothes and an overcoat.

The pilgrims bring presents of

kids, lambs, chickens and turkeys for the priests, asking in return a high Mass for their intentions or for their dead. It must be a high Mass!

Hard Days and Ways

THE DAILY PROGRAM STARTS AT six. The Padre Guardian celebrates high Mass with his two priests assisting and the chorister at the organ playing and singing. As soon as he has finished, he changes places, and a second high Mass is said and sung with one of his assistants as celebrant. After this the priests again change places, and a third high Mass follows.

At ten we have breakfast. At eleven, one of the priests baptizes the infants who have been born during the past year, while the others give instructions or hear confessions. After lunch every one sleeps the siesta for two hours. In the afternoon there is a sermon, marriages are solemnized, statues are re-blessed, and a procession marches round the settlement carrying the sacred statues and reciting the Rosary. Confessions are heard at all hours, and private talks with the Padre Guardian are welcome whenever he is free from other attentions.

At night, the Rosary is recited in the church and Benediction follows. When this is over, the Padre Guardian goes up into the pulpit and preaches for an hour. He speaks straight at them, knowing their every day failings and thrusting them home without mercy. I have heard him say:

"Assassins! Renegades! Animals! You are destroying souls which your God gave his life to save. You men who use foul words, are teaching your sons to imitate you because it sounds big; you are destroying their souls. You women, who sit on your horses with those

short skirts and those wonderful silk stockings, bought specially to come here—to come here, to kneel before your God: you smile and feel proud of your legs when the men look at them! Where is your shame? You are destroying their souls. Leave city ways to city folk, they are not for you. Keep to your own customs.”

And so on.

One day, I asked him whether they ever resented being called names from the pulpit; city people would have walked out of the church noisily, I suggested.

“The more I tell them they are but little above the brutes, the better they like it”, he assured me. “That’s why they come here year after year, to get the plain truth. If I were to go down and thrash some of them, they would feel I had done my duty. And yet most of them are true saints.”

The Long Hours

AT THE END OF HIS SERMON, ON A night when many new arrivals had come at sunset and the church was so packed that our arms were pressed against our sides, so that we could not kneel, only bow our heads, at Benediction, he told them to stay only if they wanted to go to confession.

“Let the others go and get supper ready,” he said. “Do not go to bed; we’ll have movies later on.” It was then about nine p. m.

I was the only one who left the building. To get out, I had to push my way through the crowd. All the rest, in spite of having been walking throughout the day, stayed on to confess their sins.

The chorister and I waited and waited in the dining room, getting hungrier as each hour passed. Our craving became too intense for talking. At midnight (by summer time) the three priests returned to

the residence utterly exhausted. They called for supper urgently.

“I would rather preach for three hours than hear confessions for one,” Padre Hernandez admitted.

“So would I,” Padre Lopez agreed. “When you ask how many times, the penitent replies, ‘O Father, I can’t count them. Over and over again!’”

“We ought to copy the good Cura Brochero,” said the Padre Guardian, referring to a priest who had devoted himself to the Sierras some seventy years before and left such a mark on them that a town within their shadow has been named after him.

“What was his system, Padre?” I asked.

“He had a long shed for his church, and people flocked to it. The night before a general Communion, he found himself saddled with six or seven hundred all wanting to go to confession before early morning.”

“They take about three minutes each at the very least,” Padre Lopez observed. “These country folk cannot be hurried.”

“That would mean thirty hours!” added Padre Hernandez.

“Yes, that was his problem,” continued the Padre Guardian. “So he divided the people into batches of nearly a hundred in each group. He lined up each batch in turn with their faces to the walls and their hands held out behind them. He went through the Commandments and asked those who had sinned to hold up fingers to show how many times they had committed that particular fault. When he had run through the gamut of all the known sins, and they had dumbly confessed, he absolved them all at once and the next batch took their places.”

“That would be all right if none

of them had committed any sin more than ten times," Padre Lopez objected, "but how would he deal with one who said, 'Over and over again'?"

"Several times he had their hands moving vigorously with all their fingers spread out," the Padre Guardian recounted.

"Anyhow, there was no doubt about true contrition," remarked Padre Lopez.

Not Finished Yet

OUR GOOD SPIRITS REVIVED IN direct ratio to the disappearance of a roast kid washed down with luscious Mendoza wine. When the blackest of coffee and a light Paraguayan cheroot wrote finis to our feast, I was completely contented but terribly drowsy. The fresh air is heavy on the eyelids. I said so; my bed, over against our dining room wall, stretched out enticing arms to me.

"Don't get sleepy yet," warned the Padre Guardian, laughing at my effort to keep my eyes open. "We still have the movies." He led us outside.

A sheet had been hung at one end of the great patio and an old-type magic-lantern stood on a table at the other end amid piles of glass slides. The pilgrims squatted on the ground in tense expectation. The lights were switched off, and the round moon shone on the sheet. The chorister managed the slides, and the Padre Guardian explained the pictures. Most of them were Biblical scenes.

"What are those things up in each corner, Father?" asked someone.

"A dog on the right and a bull on the left," said another, who knew it all.

"No, my sons; the dog is a sheep, and the bull is a boar," the Padre Guardian declared. A howl of

laughter came from the watchers, who all knew lambs and goats better than the artist.

Every now and again an interested spectator would jump up to point out a feature to the others, and they would jeer at him when his shadow blotted out the view. There were many comic slides mixed up with the serious ones, and the cheery Padre's comments drew a lesson from them all.

Early To Rise Or Not To Bed

BY TWO A. M. WE WERE ALLOWED to go to our beds, but I scarcely closed my eyes before the chorister shook me awake to say it was close to six. We started off another day with three high Masses.

The groups went away in processional order, as they had arrived. The one-man band placed himself in front, the rocking and swaying statue behind him, the walkers in ranks and the riders at the rear. They waved happily and called farewells to the Padres. Then they would break out in a hymn and sing until their voices died in the distance.

One night a rider came dashing up just as we had finished the movies. It was a sick call only fifteen miles away! The two priests were on their feet with their eyes alert at once; all tiredness had vanished.

"You two have done enough today," said the Padre Guardian, "I'll go myself." Although the oldest and the least robust, he would not be dissuaded.

The chorister and I walked with him across the V-shaped valley to the steps ascending to the bleak plateau where our cars were parked. He would not let us climb them with him, but we waited below until we heard the self-starter and saw the flash of head-lights as he turned round.

Chain Calls

THE NEXT MORNING, THE PILGRIMS had to be content with two "Misas cantatas", for the Padre Guardian did not return until sunset. When he had reached his destination, nearer thirty miles away than fifteen, he told us, he administered the last rites to a dying woman.

Another woman, who tended her, spoke quite casually of a sick neighbor. This proved to be ten miles further on over rough ground. He had arrived there too late and stayed to comfort the bereaved.

On leaving, they mentioned a relation who was also sick, "but that would be too far for the good Padre." How far? he asked. Nearly a day's ride on horseback, they told him. I'll go, he decided, as he was carrying the holy oils. He had

found this patient practically recovered, and he stayed to share the puchero and drink their brew of yerba mate (Argentine green tea). Afterwards, he had to drive some miles along the main road to a filling station, reaching it with his tank just running dry.

"They filled it to the brim and wouldn't take a cent," he concluded. "So I gave them my blessing and came back home."

No one tired during the two weeks except the one who did nothing but look on and marvel—myself.

Are these our Good Neighbors? If anyone has told them of a country called The United States, they have forgotten it. Their vision is limited, they cannot see farther than La Ventana, and through this Window, to Heaven. ●

 FAVORITES

THE GAME of favorites used to be in vogue some years ago. You were interviewed by a reporter, if you were a celebrity, as to what your preferences were in all things.

Eve Lavalliere, Tertiary penitent, onetime varieties actress, set these favorites down in her dairy:

My favorite name—Jesus.

My favorite flower—The thorns of His crown.

My favorite food—The Bread of Angels.

My favorite drink—The living Water.

My favorite animal—The Lamb of God.

My favorite perfume—incense.

My favorite dress—my Baptismal robe.

My favorite sport—going on my knees.

My favorite prayer—Forgive me! Thank you! Love!

My favorite view—Calvary.

My favorite country—Heaven.

My favorite quality—to be humble.

My favorite director—the Holy Ghost.

My favorite book—the Gospel.

My favorite resort—entering into myself.

My favorite occupation—contemplation.

My favorite color—the white of purity, the red of love.

My favorite "shadow"—my guardian angel.

My favorite jewel—my rosary.

My favorite piece of property—the tomb.

And so with her favorite aspiration—to love Him; her great sadness, not knowing whether she really loved Him; her aim in life—Him only; her preferred treatment for her hands, folding them; her greatest astonishment, that God should love her; her greatest sorrow, her ingratitude; her favorite saint among men, the one who gave Him the greatest glory; among the women, the one who loved Him the most; her favorite fault, speaking of herself.

As the favorite among her names, her "family" name, she set down, Franciscan.

Among other things she preferred the halo for her coiffure, wings for her favorite locomotion, the Cross for her elevator. ●

THE AGNUS DEI

EACH FOR THE OTHER,
AS CHRIST FOR US

BY FR. HELWICK KREWITT
O.F.M. (5)

IT WAS THE DAY AFTER CHRIST had been baptized in the Jordan. St. John was again standing near the river. When he saw Jesus passing by, he said: "Behold the lamb of God which takes away the sins of the world." The following day he saw our Savior again, and made the same statement to his disciples.

How far did John's disciples understand the mysterious meaning of these words? The words may have awakened holy remembrances in their soul, memories of the history of their people; the image of the Pasch, of the lamb slaughtered during the night of their deliverance from the Egyptians. They may have thought of Isaias telling of a servant of God who would come and like a lamb sacrifice his life in patience and forgetfulness of self. That figure of the Lamb of God revealed to them the mystical, atoning mission of the Messiah.

These words of John the Baptist have lived on through the centuries of Christendom. They have found an echo wherever there are Christians. They have found firm anchorage in the consciousness of Christianity, which believes that Christ as the Lamb of God atoned for our sins with his suffering and death. The truth is expressed powerfully in the *Apocalypse*, which depicts the Lamb, slaughtered and yet alive, mounted on the throne. It is the Lamb alone which can open and solve the book with the seven seals, the dark and sorrowful destiny of sinful humanity; and from the altar of its throne there gush forth currents which carry with them graces and blessings wherever they flow.

These words of St. John have found a place in the Liturgy. They are repeated in every Mass throughout the world. Soon after the Pater noster the priest breaks the holy Host, says the *Pax Domini*, and then the *Agnus Dei*: "Lamb of God, who takest away the sins of the world, have mercy on us."

In the early days it was the people who sang this moving prayer in the Mass, and not only thrice, but often till the end of the breaking of the Bread. The number of the invocations was later limited to three, and the priest now voices the entreaty as the representative of the faithful.

1. One For Another

1. Deep meaning is expressed in these sacred words. It reveals the fact that one human being can take the place of another, can answer for his guilt and atone for it.

Our times seem destined to call this important principle to our attention in a way that was not so frankly recognized in the recent past. Is it not true that many have held and do hold that every human being is a person in his own right only, that each individual depends on himself alone and has to answer for himself alone, it being none of the business of others what he sees fit to do, to say, and to endure?

This individualistic attitude has undergone a great change. It becomes clearer from day to day that no one can say: I am the sole judge and lord of my affairs; why should I worry about others? Our times make it more apparent every day that we are social beings, and that every man must be concerned about his fellow men.

That this is true is proved in everyday life. Every man lives with others and lives off them. The children live off their parents, and the old live off their adult children. One trade depends on the other, one profession on another. If one is in difficulties, it will also affect others. If one is prosperous, it will be to the advantage or disadvantage of others.

The same law holds in spiritual things. Every man learns from others, from his instructions, his experience, also his misfortunes. If one is doing good, it will influence others about him through example and encouragement. The evil done by one man will soon make its influence felt in the lives of others; either it will tear them down too into the cesspool of guilt, or it will serve to restrain them from becoming equally guilty.

Hence no one has the right to shrug his shoulders when he sees another fall into sin and spiritual decay, saying, Why should I care? Would the sinner have fallen if he had not seen the bad example of others? If his parents had given him a better training? Would he be so wicked if the modern philosophy of life, if the new-pagan attitude of our days had not affected him so fatally? And where is the man who can say he is in no way responsible for the downfall of Christian principles? That he has no part in the ever increasing deterioration of moral principles due to his words or works, his reading and writing, or by not resisting and counteracting this disorderly and fatal trend?

Whenever we meet a human being in utter misfortune, be it of the physical or of the spiritual order, there arises within us a feeling which we do not like to examine. It is repugnance and disgust, but

also compassion and understanding. And deep down in our reaction, if we have the courage to face it, there is a clear sense of responsibility. It has been said that noble beings can be recognized by their inability to observe alien guilt without at the same time holding themselves responsible for it in one way or another.

2. If this is true with all human beings, it is the more the case with those who have established that intimate union with another person which makes them "two in one flesh." If there is close interdependence among men in general, which cannot and must not be neglected in good things and in bad, the same is true in a much more intense and intimate degree among those who live in that state of close union which is marriage.

Of course, in spite of the best efforts of the one partner in married life the other can go astray and lose that high-mindedness which ought to distinguish those who in their marital union represent the mystical marriage between Christ and the Church. We must never forget the fact that free will governs the life of every individual.

On the other hand, it is of equal importance not to lose sight of the fact of mutual co-responsibility in married life. There are such manifold occasions on which the one spouse actually influences the other spouse for good and for evil. Naturally, whenever we see that one spouse is made to suffer through the guilt of the other, or one member of a family through the wrongdoings of the others, our first reaction is one of an injured sense of justice. We say: Why is this? It was not his fault and sin.

And yet a deep voice within us calls our attention to a hidden justice which is here at work. Inasmuch as the one partakes in the

good things of the union of marriage and the family, he must also carry its burdens. In the same way that one spouse is proud of the high achievements and character of the other and inclines to take credit for them even though there may be no direct and decisive influence exercised, they must equally share the burden for one another's sins.

A truly noble spouse does not shrink from this responsibility. On the contrary, a Christian spouse will readily accept this burden whenever the occasion presents itself. Once this mutual responsibility is recognized in Christian marriage, the way is opened for deep harmony and union not only of the bodies but also of the souls of the two partners.

Such inner union of souls, where the one carries the burdens of the other, holds himself responsible for them and readily makes amends for them, distinguishes Christian marriage from marital unions based on natural values only. This co-responsibility in things spiritual and supernatural impresses the spirit of Christ on Christian marriage. It is his example which stands vividly and clearly before Christian spouses.

2. God for Man

1. Of course, they realize that what Christ has done for us and our sins, goes far beyond human understanding. As said above, it is at bottom mere justice for a person to admit his share in the responsibility for another's guilt. But it would be supreme generosity, were any man to exceed this measure of justice by taking upon himself the whole guilt, were he to feel himself so deeply one with his brethren as to make their whole guilt his own, to answer for it before the eternal justice of God.

But that would also be impossible

for a mere human being. No man is so pure, so without personal guilt, that he could make himself exclusively a victim for others' sins. All of us have to carry the full measure of our own wrongdoings. Every one of us has his own sins to atone first. Hence it would be sinful pride and presumption to assume the role of being a penitent and victim for his brethren's sins only.

2. It is at this point that God reveals the last depth of vicarious restitution and penance in his person.

God is not responsible for our sins. He created us pure, with a free will and clear understanding. He gave us his grace and strength to preserve his gifts, natural as well as supernatural. It was our guilt only when we fell into sin.

Yet here is the mystery of God's mercy that goes beyond all human reason. He who is all-pure, takes upon himself the great common guilt of all humanity. Not only that, he atones for it with Divine purity and goodness. And why? The Divine motive cannot be justice. It is done out of the most sublime generosity, out of a love that is truly overflowing and supreme.

And how is it accomplished? The second person of the Blessed Trinity unites his Divinity with human nature. He enters the human race, becomes one of us, man. As such he takes upon himself the terrible burden of our guilt, he who is without sin. His whole life on earth was a life of atonement and reparation, as if he, like any other man, shared in the sins of mankind. Not only that, he makes himself the victim for our sins, as if he had committed them personally.

How can we express in words this mystery of Divine love, extol God's readiness to take upon himself, in the person of our Savior, the sins

and the guilt of his creatures? Yes, here is the most convincing proof for God's love for us. Here we find the mystery of love unexcelled on earth and in Heaven; love so powerful, so unselfish, so unspeakable that all we can do is stand in reverent silence before this wonderful revelation of the goodness of our God.

Here it becomes manifest that real love will always be closely related with humility, because it is God who condescends to our misery, or as Holy Scripture says, "He emptied himself, taking the form of a servant."

3. Keeping these inspiring thoughts in mind, can it be hard to understand why the Church has taken into her liturgy the words of St. John, "Lamb of God, who takest away the sins of the world, have mercy on us"? Is it not proper that she should wish all her faithful who attend the sacrifice, to understand this love, as far as it can be understood by the human intellect, at the moment when our Savior renews his great sacrifice of love, this sacrifice of atonement and expiation for our sins?

There is deep meaning in her order to the priests that whenever they repeat these sacred words in the holy Mass, they should bow their head in all humility and strike their breast, acknowledging their guilt before the Most High.

3. We For Others

1. At this moment, however, it is not enough to understand God's love for us. It is not sufficient to thank him for this wonderful revelation of his Divine mercy. We must be willing to imitate it in our lives. The Agnus Dei reminds us again not to think exclusively of ourselves in self-centered pride, but to be concerned about our fellow men.

It admonishes us not to look at the guilt and sins of others as something that need not worry us, but to feel our share of responsibility for them. It exhorts us to avoid everything that might lead others into sin, by word or action. It invites us to examine our conscience to find out how far we have been the cause of another's sins, knowingly or unknowingly. Thus it will help us not to forget for a single day the prayer for those who err.

And not only should we pray for ourselves and others. Once we understand the deeper meaning of the Agnus Dei, it will be a favorite practice with us to offer up all the hardships and difficulties of our lives, all the privations and sorrows, the illnesses and sufferings as acts of penance and expiation for the sins of our fellow men as well as our own. We shall understand the practice of the saints, who cheerfully made their life a willing sacrifice to God to atone also for the sins of others. In this way we can share the attitude and the work of the Lamb of God in taking away the sins of the world.

2. If this is the lesson all Christians must learn from the Agnus Dei of the Mass, it is particularly obliging on those who have entered the sacred state of matrimony. The life of the partners in marriage is linked together more closely, and for this reason presents more opportunities to put the lesson of the Agnus Dei into practice. Then too the two spouses will have a better chance of living in harmony.

But the message of the Agnus Dei must be applied to married life above all because of the inner relationship between God's overflowing love for us and the love that must and ought to permeate all the aspects and relations in marriage.

Holy Scripture itself compares God's fatherly love for the human soul on more than one occasion to the love between husband and wife, indicating that this Divine love finds its most perfect counterpart here on earth in the sweet mystery of marital love; for no other love among human beings is so unique, so sublime, so intimate and so selfless.

If this is true, it can easily be understood that the law of co-responsibility must be taken more seriously in married life than in any other human relation. In fact, it can be said that the partners in marriage accept this mutual co-responsibility on the day of their wedding, when they promise in the presence of almighty God and his Church to have and to hold their espoused companion "from this day forward, for better and worse, till death do us part."

In other words, their pledge implies a definite and explicit obligation to help, guide, and perfect each other toward that goal which all human beings must reach: perfection in Christ and through Christ in God. Over and above the general Christian duty to edify others and not to cause others to sin, here we find a more direct case of one person taking over the responsibility for another clearly specified person, to sanctify him with the help of special graces as far as this can be done by human endeavor. What his pastoral office imposes on each pastor in his parish, that takes place, although to a much smaller degree, in every Christian marriage, where the one spouse is the pastor or shepherd of the soul of the other.

3. This thought opens our eyes to a wonderful outlook on things

pertaining to marriage. Far from being a mere natural union, it is an institution where God places the spiritual welfare of the one spouse in the care and the hands of the other. It is only natural then that God should demand an account of married Christians as regards this mutual co-responsibility. Thus, if one of the two spouses goes astray, it is the sacred duty of the other to follow the example of the Lamb of God, who sacrificed himself to take away the sins of the world.

Of course, we must keep in mind that there is always the other human factor of free will to deal with. That, however, does not diminish the obligation for married people to be each other's keepers and guardians. It can be said that, since in married life we have a special mandate for the two spouses to help and perfect each other, it is obvious that their respective efforts toward this goal will be blessed and made effective in a special way by the good Lord, particularly since all their efforts are made in union with our Redeemer, to whom Christian spouses have been united in holy Baptism.

Let married Christians keep this in mind and heart when they assist at the sacrifice of the Mass and pronounce with the priest the sacred words of the Agnus Dei. Then they will never forget the sacred trust they so readily accepted on the day of their wedding. They will be glad in the knowledge that God has chosen them to co-operate with our Redeemer, helping him redeem and perfect, and, if need be, atone for, the soul of the one whose happiness means their own happiness in the sublime and wonderful mystery of Christian married life and love. ●

CITIES OF THE DEAD

RESTING
IN HALLOWED GROUND

BY FR. PHILIP MARQUARD
O.F.M. (5)

The Eleventh of a Series on Conferences on the Sacramentals.

THE CHURCH HAS ALWAYS SHOWN the greatest solicitude for the dead. To the body, the temple of the Holy Ghost, the Church gives the highest respect. For this reason the Christian cemetery is of the utmost concern to her, and is known as God's Acre.

Cremation or any other wanton destruction of the human body is absolutely forbidden by the Church. Such methods of disposing of the human body are factual denials of God's existence, the immortality of the soul, the future resurrection of the body. Cremation in itself is not wrong; it is the intention behind it which makes it wrong.

Burial of the body is also in harmony with the teaching of Holy Scripture. Burial expresses our belief that our body is like a seed, which is sown in the ground to germinate and spring into new life, life eternal: "What is sown in corruption, rises in incorruption" (1 Cor. 15, 42).

You will find then that the Church is quite correct in her practice of blessing ground and setting it aside as a sacred place for the dead. This blessing of cemeteries is a special sacramental.

1. Origin of Cemeteries

1. The word cemetery comes from the Greek, and means dormitory, or place of sleep. It is not a place of horror or despair. It is a haven of hope, where Christian souls await the only true V-Day. A day of victory it will be, when Christ comes in all his majesty at the sound of angels' trumpets, calling all the just to the eternal joys of Heaven, where soul and body will go on in heavenly harmony.

For pagans death was and is an evil. To them the thought is terrifying. In Rome there is a tomb of a young pagan lady bearing this despairing inscription: "I raise my hands against God, who has taken me away in my innocence."

2. Originally the custom of interring the dead, that is, putting them in the ground, was common to all nations. We have definite evidence that the Jews buried their dead. Holy Scripture sets it down as a special punishment for evil-doers that their bodies would be left unburied. "But if thou wilt not hear the voice of the Lord thy God, to keep and to do all his commandments, be thy carcass meat for all the fowls of the air and the beasts of the earth, and be there none to drive them away" (Deut. 28, 15-18, 26).

The Romans in early days buried their dead, but later their manners became corrupt, and cremation was practiced. Yet they considered all graves sacred. Cicero informs us that the profanation of a tomb was gravely punished, even by the loss of a hand.

In the infant days of the Church Christians were buried in graves with their Jewish relatives. But this arrangement did not last long. Dead bodies to the Jews were unclean, whereas to the Christians they were full of the hope of immortality.

The earliest Christian tombs were on the Christians' own private property. But soon associations were formed, also of Christian artisans of the same trade, for the purpose of having burial in a common place. Well-to-do Christians sometimes

took the trouble to enlarge their burial places to admit poorer Christians.

3. About Rome, Naples, and other places the Christians often buried their dead in long winding subterranean chambers called catacombs. One of these is the catacomb of St. Sebastian now in charge of the Franciscans, just outside of Rome. These tunnel-like graves were built due partly to the nature of the soil and partly to a desire to follow the pattern at Jerusalem, especially that of the sepulchre of Christ.

Resorting to catacombs for burial places was not on account of persecution. Roman law forbade the violation of graves no matter whose grave was concerned. Of course during persecutions these same catacombs served as safe places to read holy Mass and as excellent hide-outs.

After martyrs were buried in these catacombs, many Christians desired to be buried near them. This naturally necessitated enlarging them. It is estimated that some 1,700,000 Christians were buried in the Roman catacombs covering about five hundred miles of subterranean galleries, tunnels, and connected chambers.

When Emperor Constantin the Great brought the great persecutions to a close with his celebrated edict of toleration in 312, basilicas were often built over these catacombs; for instance, that of the above mentioned St. Sebastian.

Once the persecutions ceased, churches sprang up everywhere. Many sought to be buried in these churches. But canon law and often civil law forbade it. To be entombed in church is now a privilege reserved to some members of the clergy.

Since people could not be buried in the churches, they desired to be

buried close about them, and the Church authorities encouraged it. This custom became quite widespread. In fact churchyard became synonymous with cemetery. In German the word is the same for both.

City health regulations often prohibited burial within the city limits. This led to the present practice of putting the cemeteries outside the city itself. As a reminder of the former connection with the parish churches, a large crucifix is erected in every Catholic cemetery.

2. The Blessing of Cemeteries

1. Every Catholic cemetery may receive a solemn blessing. This is reserved to the bishop of the diocese, but a priest can be delegated for it.

On the eve of the ceremony a large wooden cross is erected in the middle of the cemetery. On the ground in front of it a three-pronged candlestick is placed.

The next day the bishop, clothed in the white vestments of joy and consolation, stands before this crucifix. The candles are put in their places and lighted. They proclaim to the world the Blessed Trinity, in whose name and by whose power the resurrection of the dead is one day to be effected. A prayer is offered by the bishop for the purification of the cemetery and for the benefit of the bodies to rest in it.

On the conclusion of the prayer the Litany of All Saints is sung. A special invocation is added for the purgation and blessing of the cemetery. Afterwards the bishop sprinkles the cross with holy water and says at the same time the antiphon: "Sprinkle me, O Lord, with hyssop and I shall be cleaned," to which as usual the Miserere is added.

The final prayer is said by the bishop. In this he implores God's blessing on the cemetery and eternal

comfort for the bodies of the deceased to be buried there. One of the three candles is then put on the highest point of the cross while the other two candles are placed on the arms of the cross. After incensing the cross, the bishop blesses the entire cemetery with holy water.

To encourage respect for cemeteries and prayers for the dead, the Church has granted indulgences. One of these is in connection with the feast of All Souls on November 2. Any one who visits a cemetery on this day or any day of the octave and prays even mentally for the dead, can gain a plenary indulgence on each day under the usual conditions. If you make such a visit on any day of the year, you can gain an indulgence of seven years. These indulgences are applicable only to the dead.

2. A cemetery which has been solemnly blessed, can be profaned by any deed of blood, or by certain other outrages. The cemetery then loses its sacred character and must be blessed again in a special way.

Burial in a blessed cemetery is denied to the unbaptized, to non-Catholics, and to Catholics who have died in notorious sin, such as suicides unless they are insane, duelists, and those who have refused the last sacraments or who have made no effort in years to perform their Easter duty.

The Church does not mean to sit

in judgment regarding the eternal damnation of such people. But by denying Christian burial to such sinners, she hopes to deter others from the same sins.

In forbidding such burial to non-Catholics the Church wishes to emphasize that all religions are not alike. None but members of her family have a right to rest in her consecrated ground. In some cases individual graves are not blessed and non-Catholics may be placed in them.

The forced intrusion of the body of anyone who has died outside the Church, is also considered a violation of the sacredness of the cemetery. In the renowned Guibord case in Montreal Canada in 1875, the bishop put the violated portion of the cemetery under an interdict because the civil law upheld the intrusion. In similar court action in New York over a Freemason's body and in Indiana over a suicide's body the courts upheld the bishops and refused the bodies entry to the cemetery although the families owned lots in these cemeteries.

The sacred character given to cemeteries, shows us how highly the Church regards our bodies. They are indeed temples of the Holy Ghost. It should teach you to respect your body highly and avoid every sin.

The Franciscan order celebrates a special feast in honor of the holy sepulchre of Christ. It is kept on July fifteenth. It has a proper Mass and Office. Great crusades were organized to win Christ's tomb from the heathens, and much blood was shed for that purpose. This feast should be an annual reminder of the sacredness of our tombs and cemeteries on account of the life we share in common with Christ. ●

O Mary, I am going to ask a miracle of you if you please: I do not wish to accomplish anything grand, but to pursue vigorously and steadily my humble everyday duties and to accept my sufferings, little or big, passing or lasting, for the love of the God who has loved me.—Eve Lavalliere, Tertiary Penitent. ●

THE FRANCISCAN CRUSADE

THE CRUSADERS'
MAIN ARMY

BY FR. VALENTINE THIBEDEAU
O.F.M. CAP. (10)

MOST CHRISTIANS IDENTIFY THE Crusades with those wars of the Cross which thousands and hundreds of thousands of persons undertook in the Middle Ages to recover the Holy Land from the infidel.

Overcome by the gigantic proportions of this inspiring expression of faith, these Christians overlook the fact that this same period saw the birth and growth of the greatest spiritual crusade which the world has ever seen. For when Pope Innocent III gave Francis of Assisi permission to live according to the holy Gospel, he authorized the Poorerello's war of the Cross.

What Aim?

THE PURPOSE OF FRANCIS' CRUSADE was to bring the Cross back to the world and the world back to the Cross. It was to be a war with self. Inflamed with the crusading spirit of the age, Francis determined to reach his Savior and the heavenly Jerusalem by traveling the royal road of the holy Cross, of daily mortification and penance.

The words of our Lord, "If any one will come after me, let him deny himself, and take up his cross daily and follow me," were invitation enough for Francis. To him the cross meant salvation, for "in the Cross is life." He would win the world back to Christ and the Cross by an exemplary life of perfect correspondence with the Gospel of his crucified Lord. That was his only strategy.

Francis wasted no time in launching his campaign on the world. As Pope Pius X says in the letter Tertium Franciscanum:

"God commanded Francis to

preach penance above all, and to win people away from the love of the world to the love of Christ. Wherefore bearing about in his body the mortification of Christ, he stirred up on every hand marvelous contempt for the world and love of the Cross, and then took counsel of God how he might satisfy the multitudes which were so desirous of entering his order, while still keeping them within the bounds of everyday life."

It was under these circumstances that St. Francis founded his Third Order. And so the Franciscan Crusade became universal. Whereas previously membership in it had been confined to religious of the first two orders, it now embraced the whole of society. Men and women in every walk of life could follow Christ in the footsteps of his captain Francis.

The Tertiary's Equipment

SINCE MEMBERS OF THIS THIRD ORDER numerically compose the major part of the Franciscan family, we will consider here the part only which they play in the Franciscan Crusade.

The Third Order is a crusade in the spirit of self-conquest, whose warriors carry Christ's cross on their hearts. To those who sought admission in this crusade, St. Francis could have iterated the words with which St. Paul summoned everyone to enlist in the Christian warfare when he said:

"Take up the armor of God, that you may be able to resist in the evil day and stand in all things perfect. Stand, therefore, having girded your loins with truth, and having put on the breast plate of justice, and having your feet shod with the readiness of the gospel of peace, in all

things taking up the shield of faith, with which you may be able to quench all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the spirit, that is the word of God."

The herald of Assisi, however, simply called these lay crusaders "Brothers of Penance," in order to indicate that two virtues should be peculiar to them, namely, charity as brothers and the practice of penance. With this title he epitomized the means whereby each member could attain to his end — the heavenly Jerusalem and Christ. Love of God and of fellow man, together with its complement, the practice of self-sacrifice and mortification, were to be the spearhead of all other virtues which comprise the weapons of this Christian spiritual warfare.

Trunk

WHEN ST. FRANCIS MADE CHARITY the outstanding weapon of his spiritual warfare, he merely applied the words with which our Lord had summarized the Gospel when he said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind, . . . and thy neighbor as thyself."

But, Francis asked himself, how can a man love God and his neighbor as he does himself unless he denies himself?

In order to love God and creatures with a Christian love, man must die to his passions, his pride, envy, jealousy, selfishness.

Fraternal charity and unselfish interest in others are among the hardest virtues for self-love to simulate successfully. The real article costs too much, and the imitation wears thin in short order. Had not Christ demanded that we first of all deny ourselves and take up our cross, being then only able to follow him in love?

It was this continual mortification, dying to oneself, complementing as it does the love of God and neighbor, which the Poverello had in mind when he called his followers Brothers of Penance.

Tap Root

ST. FRANCIS REALIZED THAT THE soul, as it tends upwards to God by loving aspiration, has need to balance and support itself in the higher altitudes by pushing its roots deeper into the soil of our common humanity. The more closely a person approaches union with God, so much the more zealously will one be concerned with the welfare of one's fellow beings.

Is it any wonder then that the herald of Assisi had such an ardent desire to spread the knowledge of his crucified Lord at home and abroad? What greater motive did Francis need to present himself courageously and boldly before the Sultan in the hope of converting him to the true Faith?

True to the spirit of its founder, the Franciscan Crusade is a mission, an apostolate. It is St. Francis, again sending out his disciples to win the world back to Christ. Francis demanded that his followers sanctify themselves first, and then that they participate in the apostolate by their exemplary life of penance and prayer.

The members of this crusade, while foregoing delicate living, dissipation and objectionable entertainment, are exhorted in their rule to go to confession and communion frequently, even daily. Thus, by means of their good example while still remaining at home, they are to bring erring souls back to faith and virtue.

The scope of the Tertiaries' activity, however, does not end there. As members of the Franciscan Crusade they can embrace the apos-

tolate of the foreign missions. In this way each Tertiary shares in a work that has been identified with the children of St. Francis ever since the birth of the Franciscan order. It is precisely this field of activity about which Pope Pius XI spoke in his encyclical *Rite Expiatis*, when he said:

"The numerous progeny of Francis carried on this apostolate in the course of ages even at a lavish cost of blood, so that now they are privileged by the Roman Pontiffs in having the greatest number of heathen territories assigned to their missionary endeavors."

A Pressing Need

AMERICANS TODAY ARE EXHORTED to do their part to win the present war. Those who remain at home, are called upon to provide the resources with which the fighting forces can continue the battle. They are admonished to spend less on luxuries in order to buy more defense bonds and stamps. The non-combatants must deny themselves certain legitimate pleasures in order to show their patriotism.

Such is the spirit of self-denial that St. Francis wished to see in his lay crusaders, in his Brothers of Penance, namely, the kind of charity that costs self-abnegation. For in much the same way the Franciscan Crusade, which is a war of the Cross, needs resources to keep its soldiers, the missionaries, in their various fields of activity. In order to win the world for God, these soldiers of Christ in the mission fields need God's grace on their work.

Besides, they must have the material resources with which to bring the Cross to the pagans. It is precisely here that the Tertiary, as a member of the Franciscan family, steps forward to help his brethren and mankind.

Even though he remains at home,

the Tertiary does his share in the Franciscan Crusade. He helps keep the missionary at his post when he gives alms for the support of the missions. He unites his penance and prayer to those of his fellow Tertiaries. Together they form an apostolate which insures victory for the men and women engaged in active service among the pagans.

Thus the Tertiary shows that he is worthy of his title as a Brother of Penance, as an active combatant in the Franciscan war of the Cross. He is convinced that, in order to show his love for God and creatures, to be more liberal in his alms and prayers for the missions, he must forget himself and think of others. ●

One of the most excellent of plain works on asceticism which we know of, is Dr. Parente's *The Ascetical Life*, reviewed elsewhere in this issue (p. 349).

If one may cite a defect in it, it is this: While the principles and means to the perfect life are apparent in all their simple beauty, the author over and over again leads right up to the door of the Third Order but never quite manages to recognize the order for its place in asceticism.

This is a defect of such works which we had hoped would gradually disappear.

After all, is it too much to expect that works of the kind, devoted to the exposition of the life of Christian perfection, shall make mention of an institution in which Mother Church pledges the faithful to the pursuit of just that life?

Particularly since the means is a gloriously tried and proved means of maturing saints, on the lines of a rule specially approved by Mother Church! ●

THE MAN WHO PLOWS

This Catholic Action inquiry is by **Francis Carver.**

THE PROBLEM: THE MODERN farmer has accepted an inferior position in modern culture. He is apologetic about his ways of thinking and doing things in relation to the ways of the city-bred person.

Further, anybody driving through many a rural neighborhood can easily see that it is spotted with deserted homesteads. Because of the awe of factory power, the desire for larger wages, the assumed superior status of the urban districts and an attraction to the shams, artificialities and pleasures to be found in the big cities, life on the land is despised by many.

These refugees to the cities have increased the size and competition of the labor market, have left the land deserted and depleted and its people distracted from the Christian realities of work, of family, neighborhood, and friendship, and of community and vocational associations.

Where the farmer lacks a knowledge of the vital spirit of the organic powers with which he works, he lacks a notion of his vocation in terms of purpose or end.

Observe: What is the general attitude among fellow farmers regarding work? Is it looked on as an evil, a burden, or a blessing. What is evident about the effect that higher factory wages and shorter hours have on the spirit of work of those remaining on the farm? Can hard, slow manual labor be done well without fretting and cursing when money is seen as the only compensation for effort?

Is it common belief that white-collar work is easier and nobler than farm work, that a white-collar or a factory man uses his brains more than a farmer? Do fellow farmers know that farm and field work is able to give a balance of tasks to a

man's brain, his soul and his muscles?

When farmers and hired hands go to shops, how do those left behind manage? Invest in more machinery? Can the machine free a farmer from a need to work, make him happy? Does he act as though it will? When the wife or mother has to work in the field, what happens to housework, meals, harmony and order in the home?

Are there farmers about who seem to have an appreciation of the powers of soil, seeds, plants, and animals?

The problem is to bring about an enriching, respectively a re-awakening of the Christian spirit among farmers. This spiritual awakening can occur either through the Holy Spirit directly or through the discovery of the powers of the organic.

Judge: Facts indicating a widespread desire to be free from work and to serve unnatural wants, present an un-Christlike picture, for Christ said, "Blessed are the poor in spirit". A new philosophy of work embodying the essentials of the Gospel must be presented to farmers. Boyle expresses it in Democracy's Second Chance: "The farmer who has a philosophy of work, builds soil, follows nature's laws, is not awed by unnatural wants; thinking in terms of generations, he builds an organic estate". Those who see this prospect, will also see a responsibility to share in making it the standard of rural living. The rural world will be restored to Christ.

Act: It can be done through the organization of educational groups, no matter how small, by and among farmers with emphasis on farming as a vocation. The study clubs of Nova Scotia farmers show what can be done by basic methods of self-education. ●

IT ATTRACTS

Example can do wonders, is the burden of this page by Fr. Celestine Strub O.F.M. (5).

"O CLARE, I'M SO GLAD I MET you."

"Hello, Ann. What's all the excitement?"

"Well, first of all, I have a letter Daddy received from my uncle in New York who visited us last August. He says he still talks about the thrill he had in assisting at Sunday Mass in our church; you know—after those rules were adopted. Hear what he says: 'That's what I call lending dignity to Divine worship: All men in coats; boys in dress shirts and ties; women with long sleeves; even the small girls with long stockings. It was a sight for men and angels. Who says there is no Catholic Action?' And you know, Ann, after Fr. Paul the chief credit for all that goes to your mother. And now a big secret. Don't faint, but I've decided to be a nun, and I'm going to an aspirants' school instead of finishing high school here. Wouldn't you like to join me? It would be just perfect, if we would go together."

"I agree with you, Ann, as far as my own likes are concerned; but I must consider God's wishes, and I've nearly decided that he wants me to exercise my apostolate in the world."

"How strange! I feel now like a fool rushing in where an angel fears to tread."

"Don't be silly, Ann. We're all far from being angels; but the least has a mission that an angel cannot fulfil. I'd long hoped to be a nun; but as I came to feel the tremendous amount of good my mother is doing in spreading Catholic ideas and practices among other mothers, and realized how few mothers have the true Catholic mentality, I discussed my problem with my confessor and

the Third Order director, and they came to the conclusion I mentioned. But I congratulate you, Ann, with all my heart. I will pray for your perseverance; and I want you to promise that, after you have made your vows, you will help me with your prayers; and thus we can work together to spread the kingdom of God."

"O Clare, I can hardly believe it. It was your example that gave me my vocation; and must I now believe that you are not called yourself?"

"Don't think for a moment, Ann, that I'm choosing the easier part. My natural inclinations draw me to the convent. But the Spirit of God breatheth where he will."

"Well, if you can be so magnanimous, I must be content to go without you. Your mother has surely trained you for your vocation. At your birthday party Ted Ott said that your home was his ideal of a Catholic home. And when I recalled his remark that you could smell incense there because of all the praying, he apologized and said: 'Believe me, that's the kind of aroma I want in my home. How can we keep our faith in this pagan world without a Catholic atmosphere even in our homes?' He praised every detail of your party, even the early hour of its close. He said, all some parties seemed to aim at was to get people to act like fools and to offend God; that, after a party like yours, you didn't need to ask the crowd to make an act of contrition."

"I've also noticed a change in Ott. He's a weekly communicant now."

"Who knows, Clare? Some day, if you don't become a nun, he may be your worthy partner in Catholic Action."

THE GOALS

Field Secretary Carl Bauer tells of the objectives of Socio-Political Action.

IT IS NOT THE TASK OF CATHOLIC Action, but the task of men and women educated by Catholic Action, to transplant Catholic principles into socio-political life.

Because Catholic Action will eventually develop into a movement in the United States, it is extremely important that the significance of this rule be clearly understood. Up till now there has been little or no distinction made between the goals of Catholic Action and the goals of socio-political action.

Some may recall Vincent McAloon's explanation of what he termed the four levels of action upon which Catholic Action operates.

The religious level is first, and the starting point here is the supreme act of sacrifice — the Mass. Under this heading also comes the sacramental life, Divine Office, and spiritual works of mercy.

The second level is called moral, because it involves action defending the natural law as expressed in the Ten Commandments.

Intellectual action comes next, and means the formation of a Catholic mind.

The fourth is social action, because it is concerned with strengthening the family, establishing genuine Christian friendships, developing community spirit in neighborhoods, promoting the corporal works of mercy, and so on.

Now socio-political action, on the other hand, has for its goals certain difficult objectives that require the direct help of the State. For instance, reorganization of vocational group life is one of the most important. There are said to be more than 30,000 different occupations in this day of specialization. When a labor market forms the center around which these specialized oc-

cupations function, there is certain to be so much disorder that the State must of necessity intervene.

Another goal of socio-political action is restoration of the natural superiority of rural culture. Like reorganization of vocational group life, this is a socio-political goal, because it cannot be achieved without the help of the State.

Whenever the State intervenes, of course, there is always the danger of excessive intervention. To meet this danger, both Pope Leo XIII and Pius XI advised that nothing should be assigned to higher associations (the State) that can be taken care of by lesser and subordinate organizations (vocational groups). In Catholic social teaching this is known as the law of subsidiarity.

It is this law which must be applied in the work of reorganizing vocational group life, and of restoring the natural superiority of rural culture.

According to this law, individuals have a responsibility to participate in this kind of socio-political action. For if the individual neglects to act, the state sooner or later is compelled to interfere in the interest of public order and the common good.

If all of this is sound and logical, it ought not to be too difficult to plan the first projects of socio-political action.

What ought to be the very first project, in fact, is easily discovered. Our industrial life is in a terrible condition of disorder because a labor market forms the center of this life in which there are said to be more than 30,000 different occupations. What could be more obvious than the fact that we need vocational guidance committees organized on the basis of these specialized occupations?

THE APOSTOLATE OF SUFFERING

Casting the balance **Fr. Fabian Merz O.F.M.** (5) here takes temporary leave of the subject.

YOU MIGHT ARGUE THE POINT, BUT I believe that 1944 has seen more suffering by the human race than any previous year.

In this article let us again look over the field we have been covering, and sum up our conclusions.

Suffering is something of a mystery. It is as inevitable as death, and like death, it is the result of sin.

Suffering is willed or at least permitted by God out of love for us. He who suffered so much for us, even suffering death on the cross, could not possibly be wishing our harm when he permits or sends us suffering. If he permits it,—even when he sends it—it must be out of the same abundance of love as produced the Crucifixion.

God gave his greatest proof of his love for us, of any love,—on the cross. Greater love than that cannot be shown.

But now, truth is one. It follows, therefore, that we show the greatest proof of such love as we can command—on the cross. Greater love than that cannot be had on our part either. Our attitude toward suffering will show us just how much love is really stored in our heart, is ready to go into action from there.

The world was redeemed by the sufferings of the Godman. In the application of the merits thus earned, the sufferings of his fellow man, of you and of me, play an important part. Actions speak louder than words, and suffering with Christ is your most powerful contribution toward applying the merits of Christ. You can, you must, be a real missionary with your sufferings.

Self-pity? Never let it enter your heart. Never let yourself think that you are doing so much! Never make comparisons: I am doing so much more than others. No, after all, I am doing so little. Thank God that he is not asking so much of me as of others.

No, I do not want to make other people, or want to see other people, suffer my sufferings. They are mine. I will try not to seek pity.

Especially will I fight against the idea that I am useless. No one is useless that has the will to do things. No matter what my handicap may be, I can, I must be useful.

By the way, one of the most useful acts that ever appeared on the face of the earth is a smile. One of the most cheerful places I have ever entered, is a hospital. One of the most cheerful persons I have ever met, who has never failed to meet me with a smile, is an incurable, helpless, crippled lad of some twenty years. God bless him. He doesn't know how much he means to me. No, nor how much he means to his God.

You can mean just as much. God will apply the suffering. The rest depends on you. ●

Eve Lavalliere, actress and penitent, took the name of Eve Mary of the Heart of Jesus as her Third Order name. She joined September 19, 1920 (died July 10, 1929).

On her tombstone she had engraved the favorite prayer of St. Thais, public character and penitent of old: "You who created me, have mercy on me"—as if unworthy to mention the name of God. ●

ORGANIZING FOR YOUTH

What place have social functions in a youth fraternity, asks **Fr. Philip Marquard O.F.M. (5)**

THE QUESTION OF SOCIAL FUNCTIONS for junior Third Order groups has often been misunderstood. Many forget there are two different types of junior fraternities. An institutional fraternity, as in a high school or college, does not need to sponsor any social activity, because the other organizations of the institution very aptly handle this problem. Such a fraternity is an ideal set-up, and need only look directly to the spiritual welfare of the members.

On the other hand, a fraternity composed for the most part of young working people necessarily must provide some recreation for its members. They have no other wholesome organization to provide it for them. It is only the rare parish that has a full young people's program of social activities. The Third Order is certainly within its sphere when it comes to the rescue and gives young people social activities that are wanting to them. This clearly falls within the precinct of the good works inculcated by the rule.

In view of this fact, some fraternities have organized separate social clubs to fill the needs of the members. One of these is the Poverello club of the junior Third Order at St. Joseph's, Cleveland. The club has stood the test of time and has been kept on a high plane. Something unique in its activities is the initiation ceremonial.

This ceremonial follows a definite ritual, which is rather elaborate. The officers and initiating team are clothed in special robes. A deep orange robe decorated on the breast with symbols of the heart, cross and anchor, is used by the president

of the club. These symbols represent certain virtues which are to be brought to the attention of the candidate.

The vice president wears a white robe and has a large cross hanging from his neck. This contrasts with the green robe of the secretary and the anchor over his breast. The guards wear robes of black, while the ushers use the large Third Order habits.

All these robes are made from sateen, and resemble dressing gowns. A colored cord or sash binds the robe in a neat manner.

During the entire ceremony the lights are kept low, and the entire tone is one of gravity. Various virtues for young people are stressed and a series of questions on the Third Order rule and Christian doctrine are asked. The ritual is punctuated here and there with the singing of religious or patriotic songs.

Through this initiation the new members learn to appreciate their membership the more and also receive a very hearty and personal welcome to the group. Both of these factors play an important role in the success of any youthful organization. In this initial meeting the newcomers are also made fully acquainted with the activities of the club. Naturally this is of importance if they are to become active members.

A junior Third Order fraternity with such a social club can demonstrate in a practical way that religion is not a kill-joy. In an age of excessive carousing it can also teach true norms of Christian and Franciscan merriment after the spirit of the humble leader of the Knights of the Round Table. ●

ST. ELIZABETH OF HUNGARY

1207-1231

Lives of holy Franciscans for Cordists by Fr. Juvenal Emanuel O.F.M. (5).

"THE WHISPERER AND THE DOUBLE-TONGUED is accursed, for he hath troubled many that were at peace" (Eccl. 28, 15). From these words of the Bible you can see what God thinks of gossipers. They do much harm in giving in to envious feelings or not controlling their loose tongue. That is what wicked people did to St. Elizabeth of Hungary.

You would have a hard time finding a more lovely, charitable, pleasant person than was Elizabeth. And she was saintly too. You would think everybody could not help but love her. Yet many did not.

It seems she was too good for them and too popular, though popularity was the last thing she looked for. She helped the poor and the sick wherever she could, she built hospitals, she tended the sick herself, she fed at least nine hundred people every day. She did it out of pure love for the poor and the sick because in them she recognized Jesus Christ.

But her kindness and goodness put members of the court to shame. They did not care to imitate her, so they tried to drag her down. They started a whispering campaign against her. That did not help. So they boldly accused her of all sorts of things to her husband, King Louis. He would not believe them. He stuck with his wife, Elizabeth. He loved her and defended her.

One time Elizabeth took in a leper, washed and dressed his ugly wounds, and put him to bed in her husband's room. Immediately the gossips and snoopers reported it to the king. He loved to see Elizabeth charitable. He too was a saintly person. But a leper in his room! That was going too far. He rushed into his room. What

did he find? A man indeed, but instead of leprosy there shone from the man's brow a beautiful light and unspeakable majesty; and the man lay there nailed hand and foot to a cross. Louis stood speechless. Now he understood better than ever the great sanctity of his wife.

Not so long after, King Louis died on his way to a crusade. Now the enemies triumphed. Elizabeth was defenseless. With her four children—the oldest was barely five and the youngest hardly two weeks old—and two faithful maids, Elizabeth was forced to leave her own castle, without money, without extra clothes, without food. The people were forbidden under the threat of severe punishments to offer her shelter. Some would have liked to do so, but they were afraid. Elizabeth had never harmed anybody. Her heart had always gone out in love and kindness to everybody. And now nobody would or could receive her. Finally, a kind-hearted peasant drove his animals out of a stable and made a place for the outcast family. From a warm castle, to a dirty, cold stable!

It was on account of her children that Elizabeth suffered most. Why should those innocent babes suffer on account of the meanness of envious people? After she had put them to sleep in the straw in the maid's care, Elizabeth slipped away to the midnight service in a neighboring Franciscan church. She poured out her grieved heart to her beloved Savior. He consoled and strengthened her. She became resigned and bore her trial bravely. As a reward, two years later Elizabeth was restored to her rights. She accepted them for her children. But as for herself, she continued to

lead a humble life of poverty and died a most saintly death, only twenty-four years old.

Of course, you would not be so mean as to drive people out of house and home. But when you shoot a gun wildly, you cannot stop the bullet. Likely as not you in-

jure or kill someone. So too when you start a story about someone, you just cannot stop it from spreading and doing harm. How are you going to square yourself with God? You cannot repair the injury done. It is much easier to learn to check your naughty tongue. ●

INSPIRATION FOR THE ASKING

BOOKS

AND WHAT'S IN THEM

IT SOMETIMES HAPPENS THAT books of the widest range of appeal are restricted in their circulation by the title given them. To be sure, the title is often dictated by the primary purpose of the book; there is the danger that those for whom the book is particularly intended, would overlook the book if the title were less definite in appeal.

Nevertheless it would be a pity if books like a recent Herder publication, The Pastoral Care of Souls, were regarded as carrying a message for the clergy only. This particular book in almost every sentence carries inspiration for laity as well as clergy.

The book is a more or less connected and systematic chain of sixteen essays by Fr. Wendelin Meyer, O.F.M. and other priests and prelates. Its cue is the dechristianized life of the past century or two, and its aim is toward reimbuing life with the Christian spirit.

The evil current and the good counter current have been nowhere more markedly pitted against each other than in the Germany of the last twoscore years, and since the authors of these essays have been in the thick of the good fight, it is easy to see how pointed and valuable their observations must be.

LEADERS MUST BE READERS

Only one of the two original German volumes is offered here.

Quite every article is worth the price of the book. The spiritual condition of our times, fortifying the faith, bringing the Church to the people, the value of the Liturgy, and of Christian art in saving souls, Catholic Action, promoting Catholic literature, the threat of Communism—these and other subjects are treated with stirring cogency.

The translator sometimes misses the sense of the original, as when he renders "Jesus-Priester" with "Jesuit priest"!

The subject matter makes the book especially valuable for the Tertiary priest and lay person. 350 pages. ●

Another recent Herder book of special interest to the Tertiary is Dr. Parente's The Ascetical Life.

The Tertiary is publicly pledged by Mother Church to follow the path of Christian perfection, by not only living permanently in the state of grace but endeavoring to make the very counsels of the Gospel part of his life and practice. That, however, means not only a knowledge of, but also systematic and consistent training in, the spiritual life.

That in turn presupposes above

all a solid foundation free of all nonsense and exaggeration.

The book before us has grown out of the demand for just such a simple treatise on essential principles leading to Christian perfection, a book that would also combine the theory of spiritual writers with the experiences of spiritual men. Its 275 pages cover the field adequately, making it a good handbook not only for Tertiaries but for the classroom as well. ●

If the theory of sainthood can be pointed and interesting, the fact of sainthood is so much the more so.

No race or nation has a monopoly on saints, just as no people or class of people has a monopoly on grace. We have saints black as well as white, and no less good red Indian.

Of the last named we shall soon have a beatified and canonized subject in Kateri Tekakwitha, the lily of the Mohawks (1656-1680). Father Lecompte S. J. reminds us of this fact with what is one of the best lives of Kateri—*Gloria of the Mohawks* (Bruce).

The English translation, by Florence Werum, is supplied with a lengthy prologue on Indian conditions and customs. The whole book makes good reading, also in the sense of not being burdened with idle sugariness but confining itself to factual narrative and pertinent comment. Illustrated with drawings; 170 pages. ●

If you are a lover of beautiful language, to suit a lofty subject, you might read Robert Sencourt's *Carmelite and Poet*, sub-titled *A Framed Portrait of St. John of the Cross* (Macmillan).

In the main it is an interpretation of the saint's patriotic and historical background together with a characterization of great personages incidental to his life story, notably of St. Teresa.

There is much fatal nonsense paraded today under the name of mysticism, which is undoubtedly why the author, though not a Catholic, secured an imprimatur for his work, notwithstanding the fact that he deals with St. John chiefly from a poet's viewpoint. Parts of the work have, at that, a strange ring to Catholic ears, such as the effort to make a Protestant Bible Christian of St. John.

Of special interest to readers of English is the author's chapter entitled *What English Literature Explains*, on poetic kinship between St. John and certain English authors.

Of special interest to Franciscans is the chapter on *Classics of Contemplation*, where the author traces the Franciscan influence in St. John and St. Teresa. 276 pages, \$3.00. ●

A work of great importance is Hans Meyer's *The Philosophy of St. Thomas Aquinas*, impressive by its very bulk and appearance of 600 close-printed pages (Herder).

It is the author's aim to present a summary of the philosophy (as distinct from the theology) of St. Thomas, with such comment and criticism as he finds advisable. The result is a more or less complete handbook of philosophy at the same time that St. Thomas' own material is adequately covered, while contemporary as well as previous and later thought find current citation.

That nearly one fourth of the text is occupied with questions of the moral order should be especially welcome to the general reader of today, with the many modern problems in ethics. ●

Father Bonniwell O. P. offers liturgists a treat in publishing *A History of the Dominican Liturgy*, with a study of the Roman rite before the thirteenth century.

Interest attaches to this study both because this rite has been used

by some of the Church's great saints, like Sts. Thomas Aquinas and Albert the Great, and because it preserves the memory of ancient liturgical practices, now abandoned, of the Roman Church itself. The book is said to be the first complete history of the Dominican rite ever to be made available. 400 pages,

\$3.50, illustrated with pictures from ancient sources. Joseph F. Wagner publisher. ●

Radio Replies Press publishes two ten-cent pamphlets on vocation: *To Be a Priest*, and *American Girl Halt*. Both by Fathers Rumble and Carty. Both making stirring appeals to every holy motive. ●

ITEMS OF INTEREST

The new bishop of Nottingham England, Dr. Ellis, is a Tertiary of St. Francis.—The Franciscan. ●

John Steven McGroarty, poet laureate of California, famed author of the California Mission Play featuring the work of Father Junipero Serra, died at Los Angeles in the week of August 13, an octogenarian.

Among Mr. McGroarty's distinctions were those of having been a congressman in his day, columnist of the Los Angeles Times, author of several dramas, holder of the Order of St. Gregory from Pope Pius XI and the Order of Isabelle the Catholic from King Alfonso XIII of Spain.

His Mission Play witnessed 3,200 performances, played to a total of approximately two and one half millions of people, and did much to spread understanding for the old missions and missionaries. ●

The Sisters of the Third Order of St. Francis of Vepery India lately observed the sixtieth anniversary of their founding by Bishop Aelen (1884). The sisters are all native East Indians. ●

Very Rev. Fr. Raphael Chonta O.F.M. is the newly chosen commissary provincial of the Slovak Franciscans (19), headquarters 232 S. Home Avenue, Pittsburgh. ●

Mother M. Anthony Reichel of the Poor Clares of New Orleans cel-

ebrated her golden jubilee August 30. God's choicest blessings. ●

Twenty young ladies received the habit of St. Francis at Glenn Riddle Penna. and four at Pendleton Oregon on August 12. The community, No. 1 in The Fruitful Ideal, owes its foundation to Ven. Bishop John Nepomuk Neumann C.S.S.R. of Philadelphia (1885). ●

The Most Rev. Patrick Francis Lyons, new bishop of Christchurch New Zealand, is a Tertiary, and a former director of the fraternity of Melbourne Australia.—The Crusader. ●

Among Franciscan communities founded in America and now having establishments in the old country are also the Sisters of the Atonement of Graymoor (8). Besides foundations in Rome and Assisi, they have a mission house in London and at Rossinver Co. Leitrim Ireland.

The latter is a novitiate house, canonically established as such in 1942, and known as Mother Lurana Mary Francis convent, so named for the foundress of the sisters.

A recent event at this convent was the reception of two postulants and the profession of eight novices. Bishop Lyons of Kilmore officiated and a large concourse of clergy and people attended. ●

Province 2 held a stirring convention, its third provincial gather-

ing, at St. Leonard's, Boston, October 8, Very Rev. Fr. Provincial Virgil Liucci presiding. Fr. Commissary Alphonse Parziale was chairman of the Italian sessions, and Fr. Secretary Leonard Bacigalupo of the English sessions. The business sessions were held at Hotel Bradford.

St. Leonard's of Boston has been outstanding for classic Third Order organization and endeavor as well as for its devotion to St. Anthony. Those of us who are fortunate enough to possess a copy of the first national Tertiary congress report, will find St. Leonard's and its Third Order endeavor prominently featured there.

So it has remained to date.

Best wishes for ever widening and deepening prosperity to Province 2!

Province 11 has a new provincial superior in Very Rev. Fr. Custos Felix Meritello O.F.M. Cap. The Third Order commissary now is Fr. Michael Ristori. Address, 754 Gun Hill Road, New York City.

Chaplains of the order who have laid down their lives in the war, include also Fr. Ignatius Maternowski O.M.C. (23), killed in action in Normandy. The young friar was attached to a unit of parachute infantry.

Youth, Franciscan Youth, both as Cordists and as Young Tertiaries, is the word among our brethren in Canada.

Following a similar meeting July 9, more than 400 young Tertiaries gathered at St. Louis House, Montreal, July 30 (Province 24) for their "chapter".

In the spirit of the Third Order's primary purpose as the Order of Penance or Conversion to God, they met to dedicate not only their last days on earth but the first fruits of their life to God, to the refrain of "Everything is made by God, ev-

erything is made for God, everything comes from God, everything goes back to God."

Let there be more of that spirit as the absorbing guiding spirit of youth. Let there be more seraphs like St. Francis. Once the spirit of flaming devotion to God and his pleasure is ignited the rest will come of necessity, including penance in the sense of atonement and self-denial.

Then too, as an editorial remark in *The Owl* for September reminds us, let there be more such seraphic devotees of Christ, such saints if you will, and there will be less need for young men to be shot to death as soldiers.

Inaction generously accepted by a soul eager for action proves to be one of the finest kinds of immolation.—Eve Lavalliere, Tertiary Penitent.

The Capuchin Tertiary (10) for September records a total membership for its province of 11,275, with a net gain of 141 members for the past year.

They do things right, and systematically so, in the province of St. Joseph. Which leads us to remark: If they had only a total of 140 new members for a total of 11,000 members, what is the record of the rest of our provinces?

It really should not be too much to look for an increase of one new member for every ten existing members a year—if we are convinced members!

We still have a lot to do, to measure up to Papal expectations.

The Very Rev. Frs. Provincial of Peru have appointed a committee to plan the first national Tertiary congress of that country, to be held in the near future.

Life? A cradle, a cross, a grave! —Eve Lavalliere, Tertiary Penitent.

CALENDAR OF PLENARY INDULGENCES

NOVEMBER

1. All Saints.—G.A.
2. All Souls.—P.I. toties quoties.
3. All Souls of the Order (Conv.)
3. St. Didacus C. 1 Or.
4. St. Josaphat M. B.
6. St. Agnes of Assisi V. 2 Or.
9. St. Elizabeth of Hungary W. 3 Or., Patron.—G.A. and P.I.
1. Presentation B. V. M.—G.A.
5. St. Catharine V. M.—G.A.
6. St. Leonard of Port Maurice C. 1 Or., patron of parish missions.
8. St. James of the March C. 1 Or.
9. All Saints of the Three Orders.—One of the nine days before the feast of the Immaculate Conception.

GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*

On each of twelve successive first Saturdays of the month. Prayers in honor of the Immaculate Conception. The First Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members, whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulged Blessing as given in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.

Any priest having the faculties of the diocese can give the Indulged Blessing in this form in the confessional.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the Three Orders of St. Francis:

Fr. Ignatius Maternowski O.M.C. (23)

Sr. M. Prima Bruckhauser (13), Sr. M. Honoria Kovas (19).

Chicago: Hannah Lewis, Anna Haugh, Catherine Corbett, Sarah Maroney, Mary Smith, Helen O'Connell, Delia Sullivan, Delia Shannon.

Cincinnati: Crescentia Schuler.

Cleveland: Peter Esper, Delia Fahey, Elizabeth Graham, Mary Leahey.

Detroit: Margaret Brown, Francis Brown, Mary Ann Crew.

Milwaukee: Helen Morehouse, Margaret Brings.

New Albany: Mrs. J. Broecker.

New York: Matthew Muller, Louise Wharton, Catherine McManus, Mary McLoughlin, Margaret Valentine, Margaret Finley, Margaret Grimes.

Pamona: Georgianna Costello, Kate McClintock.

Quincy: Anna Hollender, Agnes Ridder. St. Louis: Frank Ganss.

St. Paul: Amanda Reiter, Catherine Ponath, Mary Klein, H. A. Mollenhauer.

Syracuse: Barbara Werner.

Trenton: Frances McGarrity, Alice Mallon, Mary Rock, Anna Humphrey.

Toronto: L.-C. H. E. Ripley, Mrs. Frecker, Mrs. M. Moynihan.

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